(1.) There is a means, we have seen, of convincing the reason and there is also a means of gaining the heart. These are not sufficient of themselves, such is the perversity of the human mind, radically to change the character; but in the very fact that they are employed, there is a homage paid to the human will. It is of the nature of the will to be swayed by motives, m the formation of which, both the understanding and the emotions act a part, and in the Christian religion all these human principles have their full play and liberty.

(2.) The blessed and Divine agent who produces the change commonly works through, ordinances of God's appointment. The main means is the truth set forth in an inspired Word, and that truth of a kind eminently fitted to awe, and yet to elevate, to convince and persuade the soul. In the use of these means the mind is kept from indolence and inactivity, and yet- is obliged to be humble and dependent. The Christian is spiritually put under an economy, not differing in the results, though differing in the means, from that under which every man is placed in the natural providence of God. In the use of the ordinary means which commonly lead to success in worldly matters, no man is absolutely sure of securing his end, owing to the cross arrangements of Divine providence, (which we were at pains to analyze in a former part of the Treatise,) while yet there is such a prospect of success as to hold out a motive to activity. It is by this double means, as we have seen, that the race is rendered at once active and dependent. It is most interesting to observe, that we find the same double agency in the spiritual dispensation of God, and that in this respect there is a beautiful analogy between the natural and spiritual economies.

While there is a resemblance, there is also a difference. In the spiritual economy, the means employed are not of themselves fitted to produce the end, and hence the

Christian is rendered dependent on a higher power, while, at the same time, they usually produce the end, being so blessed of God, and so he has sufficient motive to vigilance and exertion. In the natural providence of God, on the other hand, the means produce the end of themselves, but may be thwarted by a thousand cross providences. May we not discover a design in the very diversity of the means employed ? In the natural providence of God the means produce their end by an inherent power, and so invariably